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The Protestant Review

Volume XXXIII, Number 9
September, 1916

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ex-Mayor of Rome, which has enraged the pope and has excited American Romanists to Boycott the Panama Exposition.

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O Thou Good Omnipotent, who so carest for every one of us, as if Thou caredst for him alone; and so for all, as if all were but one! Blessed is the man who loveth Thee, and his friend in Thee, and his enemy for Thee. For he only loses none dear to him, to whom all are dear in Him who cannot be lost. And who is that but our God, the God that made heaven and earth, and filleth them, even by filling them, creating them? And Thy law is truth, and truth is Thyself. I behold how some things pass away that others may replace them, but Thou dost ne'er depart, O God my Father, supremely good, Beauty of all things beautiful. To Thee will I intrust whatsoever I have received from Thee, so shall I lose nothing. Thou madest me for Thyself, and my heart is restless until it repose in Thee—Amen.

St. Augustine (354-430).

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The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16: 13.)

Vol. XXXIII SEPTEMBER, 1916 No. 9

EDITORIAL NOTES

CHRISTIAN UNITY

"That they all may be one, as Thou, Father, in Me, and I in Thee, that they may be one in Us"; "that they may be one, as We also are one; I in them, and Thou in Me, that they may be made perfect in (or into) one"; "that the love wherewith Thou hast loved Me may be in them, and I in them."—John 17: 20-26.

The more we meditate upon these words of our Lord, the more attractive does the beautiful vision appear of oneness with God in Christ. Neither the words themselves nor the occasion on which they were pronounced could have been more impressive, and I doubt if there is any Christian soul who does not perceive the need of the realization of this supreme ideal of Jesus, as an essential of the Christian life.

But we are often tempted to be absorbed by one aspect of a question, isolating it from its correlatives. More than this—we often try to emphasize one side by exaggerating the opposite.

The great religious theme of our day is Christian Unity, and on every side condemnations of the present disunion of Christendom are heard. Consequently a great effort is being put forth everywhere, and new devices invented, to do away with this evil, which is by no means new.

The truth of the saying that there is nothing new under the sun comes to us with fresh force, when we carefully study the conditions of other ages and compare them with our own. But, as some one has expressed it, the present touches us more closely than the past, and we are therefore more keenly alive to its evils. The egotism and exclusiveness of religious bodies to-day are

but repetitions or outgrowths of ancient errors. The Jewish people and the Donatists of the fourth century, like the Roman Church of the present, excommunicated and shut the doors of the Kingdom of Heaven to every one that did not agree with them.

It is indeed most deplorable that denominations should have multiplied to such an extent, and though their number is already legion the end seems not yet to be in sight. But when we approach the question with the light of history in our hands, we cannot fail to see that in our fight against this evil we are many times fighting *chimeras,* and in our plans to correct it we are only offering a palliation which can never bring about a permanent cure.

It is of the greatest importance in trying to solve this problem to see if we can reach to some degree a true conception of what Jesus meant by "Unity." In the most emphatic and unequivocal language He centred Christianity in His own Person; and His whole life, in turn, was centred in the Father. He came to establish a Kingdom, not like the kingdoms of this world—it was to be a Kingdom of the Spirit. He came to build a temple of which He Himself was to be the Chief Cornerstone and Foundation. Every one of His followers was to be a *Petros,* a stone for Him to use in building up the whole. But each stone must be a part of Himself, the Rock—that is to say that, though all participated of the same nature, each should still enjoy the privilege of individuality. This is the great ideal of co-operation—the true *"e pluribus unum."* It is not a question of *uniformity* but of *union*—not of external unity of organization, of ritual, of government, but the communion of the spirit.

The great question for every Christian, of whatever denomination, to ask himself is not, "Am I cut in such and such a size, or according to this or the other shape; is my surface rough and rugged, or highly polished?" but, "Am I a part of the Rock?" Do we acknowledge that the only condition, *sine qua non,* is to believe in Jesus Christ as our Saviour, and draw our life from Him? If we do acknowledge this, we must recognize the fact that every one, whether he be hewed out according to the Baptist, Methodist, Presbyterian, Episcopal or any other

form, if he is truly a piece of the Rock, participates of the same nature, and is intended to be in the Builder's hands for whatever use He may be pleased to make of him. There is no more ground to exclude any individual stone from the mystical Temple of God than there was in Apostolic times to say that one was "of Apollos," another "of Cephas," or others "of Paul."

The human element not only exists in, but has helped to bring about, every division in the Church of Christ. The mere fact of its existence reveals that every denomination responds to a need—we shall not call it spiritual, but human, whatever may have been its spiritual disguise. Strive as we may, it would be an impossibility to make all men think alike. Should we indeed succeed in uniting all the different denominations in one, not even the most powerful despotism conceivable would be sufficient to crush the human intellect, or curb the human spirit, so as to prevent this great organization from very soon splitting up into even more numerous divisions than those which exist to-day.

We have the Roman Church as an example. She has resorted to every device, from excommunication and ostracism to inquisitorial tortures and death. History tells us that in the city of Seville the *autos da fe* were so frequent that every morning people used to visit the different scaffolds of the Inquisition to see how many had been hanged during the night. But even such means we know were not sufficient to crush the activities of the human mind. Christianity consisted only in an apparent subservience to the pope, while all the time underground was working a God-given spirit of rebellion against such bondage, which broke out finally with full force in the Reformation.

Even to-day, in spite of the existence of thousands of religious orders already, we find new ones constantly appearing, the only requirement being obedience to the pope. But does the pope control the minds or souls of the individuals who form these orders? In spite of all the arts and devices that the human mind can invent, in spite of the force of early education and surroundings, superstition, suggestion and every other potent spell, I answer, *"He does not."*

My personal experience has taught me that the higher a man

ascends in rank in the Roman Church, the less he believes in the Church's claims, the less true obedience does he render to the pope, and very often the less faith does he retain, even in the fundamental truths of Christianity. In my ministry it is a matter of almost daily experience to find fervent Catholics who would die for their Church and yet do not believe in their priests or in many things which they consider to be merely survivals of a less enlightened age. Yet, in reality, the Church has not changed an iota of her mediæval theology.

Contrasting this striking example of impotence in the face of assumed omnipotence with the ideal of *union through love* of Jesus our Master, it is our opinion that the only way to combat the evils of division in the present day would be, not to strive after uniformity of organization, but to seek to remove every root of bitterness and rivalry, and increase the spirit of love. Jesus prayed that the love wherewith the Father had loved Him might be in His disciples, and He gave them a distinctive mark whereby they should be recognized: "By this shall all men know that ye are My disciples, if ye have *love* one to another." How often the reverse is true!

Let us acknowledge every true believer in Jesus Christ as belonging to His spiritual Kingdom regardless of denomination, and recognize each denomination as an agency used by God for the advancement of His Kingdom. Let the measure of a man be, not from what university or theological school he has received his degree, or by what bishop he has been ordained, but let it be the measure of the Spirit of God within him and his allegiance to Christ.

I truly believe in an Apostolic Succession. He that at Pentecost made of the timid and unlearned disciples of Jesus Apostles and Evangelists endued with heavenly gifts has not ceased to ordain and consecrate His own chosen ones. He is performing His office to-day, and will continue till the end of time, regardless of human ordinations, and equally regardless of whether the pope be a Peter or an Alexander VI.

I also believe in the infallibility of the Church, for when faith escapes from monasteries, and popes and bishops stray from the teachings of Christ, the Holy One will anoint a Savonarola to maintain the purity of the faith. And if all the

Churches should lose sight of Christ in the mazes of their own dogmas and ceremonies, or in the midst of their social service, the same and only infallible One, the Holy Spirit, will still vouchsafe the Vision of God to the pure in heart, and out of the mouths of babes will perfect His praise. Let us try in every way within our power to emphasize the need and the possibility of bringing about this spiritual union and communion between all true Christians, and we shall see that through love alone can the ideal of Jesus be realized.

DOES ROME MAKE USE OF THE BOYCOTT?

"You must flee as you would from the plague from the Protestant propagators and from their schools, to prevent yourselves and your children from being seduced. You must abstain from any service or co-operation in favor of the wicked design of establishing among you their false worship. You cannot sell, let or lend them your houses. You cannot, as merchants, sell to them knowingly what they intend to purchase for that purpose. You cannot, as artisans, work for them for the same purpose. You, the printer, cannot admit in your presses their writings, either for being published or republished. You, the bricklayer, cannot work in the construction of repairs of the buildings or houses wherein they shall hold their heretical meetings for the exercise of their perverse worship.

"You cannot, as servants, live yourselves in their houses without danger of being seduced. You cannot, finally, any of you, afford them knowingly any assistance as to such ministers or propagators of the heresy.

"Here you see set out clearly the line of conduct which you must observe with men who, not content with having swerved from the path of truth, which is only to be found in the Catholic Church, governed by our Lord Jesus Christ, by His vicar, the sovereign pontiff, want also to mislead all those they can. Be therefore alert, leave them isolated, and at last they will be compelled to leave, or at least they will not seduce you."—Translated from the Spanish Mensagero de la Verdad (The Messenger of Truth).

THE TRUE CHURCH

BY THE RIGHT REV. J. C. RYLE, D.D., LORD BISHOP OF LIVERPOOL.

I want you to belong to the one true Church: to the Church outside of which there is no salvation. I do not ask where you go on a Sunday; I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention, and I will provide you with some answers.

The one true Church *is composed of all believers in the Lord Jesus.* It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church *of which all the members have the same marks.* They are all born again of the Spirit; they all possess "repentance toward God, faith toward our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great centre—that is Jesus Christ. They all even now can say with one heart, "Hallelujah!" and they can all respond with one heart and voice, Amen and Amen.

It is a Church *which is dependent upon no ministers upon earth,* however much it values those who preach the Gospel to its members. The life of its members does not hang upon Church membership, and baptism, and the Lord's Supper—although they highly value these things, when they are to be had. But it has only one Great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it—neither

bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural *titles* of present honor and privilege, and the *promises* of future glory especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in Heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and wheat of the earth; this is the "Holy Catholic Church" of the Apostle's Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises "the gates of Hell shall not prevail against it," and to which He says, "I am with you always, even unto the end of the world." (Matt. 16: 18; 28: 20.)

This is the only Church which possesses true *unity*. Its members are entirely agreed on all the weightier matters of relig-

ion, for they are all taught by one spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points: you will find them all of one judgment.

This is the only Church which possesses true *sanctity*. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly *catholic*. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian —but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly *apostolic*. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practise; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church *which is certain to endure unto the end*. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. When crushed in one land it springs up in another. The Pharaohs, the Herods, the Neros, the Bloody Marys, have labored in vain to put down this Church; they slay their

thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which is often burning, and yet is not consumed.

This is the only Church *of which no one member can perish.* Once enrolled in the lists of this Church, sinners are safe for eternity; they are never cast away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken; not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church *which does the work of Christ upon earth.* Its members are a little flock, and few in number, compared with the children of the world; one or two here, and two or three there—a few in this parish and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defence, the stay, and the support of any nation to which they belong.

This is the Church *which shall be truly glorious at the end.* When all earthly glory is passed away, then shall this Church be presented without spot before God the Father's throne. Thrones, principalities and powers upon earth shall come to nothing; dignities and offices, and endowments shall pass away; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, episcopacy, and presbyterianism, and congregationalism will not be mentioned; one Church only will be named, and that is the Church of the elect.

Reader, *this is the true Church to which a man must belong, if he would be saved.* Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin and the shell of religion, but you have not got the substance

and the life. Yes; you may have countless outward privileges: you may enjoy great light, and knowledge—but if you do not belong to the body of Christ, your light, and knowledge, and privileges will not save your soul. Alas, for the ignorance that prevails on this point! Men fancy if they join this Church or that Church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion; it is a gross mistake. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christian. *Take notice,* you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

THE VATICAN AND THE WAR

BY WILLIAM MACARTNEY.

Owing ostensibly to the desire of the press to preserve national unity at the present crisis, but to a great extent because of the Romish influence at work in journalism, the attitude of the Vatican to the war has almost wholly escaped criticism. But the menace to civil and religious liberty which always underlies papal policy, and the failure of the pope to intervene on behalf of the victims of the war, afford ample ground for public protest against the inaction of the Roman See at this juncture.

In the papal Allocution of January 22d of this year the pontiff makes the impudent and fictitious claim that he is "by God appointed the supreme interpreter and defender of eternal law." By taking him at his own valuation, we may ask, How has he carried out his commission in face of the violations of the eternal law? Has he called upon the adherents of his Church to renounce and repent of their evil deeds, and to dissociate themselves from those who wage war in lawless fashion, else he will subject them to the spiritual penalties which are within his power? Has not the popedom often inflicted such penalties for reasons that were trivial compared with those that would demand their application in

the present case? So far, however, from attempting to vindicate his claims in this or any other manner, the highest contribution the papal pontiff makes to the defense of eternal law is a colorless condemnation, in the Allocution referred to, of "injustice by whatever side it may have been committed"—a sentiment to which all the parties concerned would no doubt readily subscribe.

The way in which apologists of the Vatican have attempted to account for the pope's attitude forms a suggestive study. When the atrocities in Belgium were first announced it was represented that the pontiff, on being assured the charges against the German army were true, would intervene to secure protection for the Belgian people. Then when it was proved beyond doubt that Belgium had been ruthlessly devastated, outrages of the most horrible kind perpetrated on its inhabitants, churches destroyed and priests tortured and massacred, rumors of papal intervention were multiplied. And finally, when Cardinal Mercier was placed under arrest —a trivial event in itself compared with the preceding outrages—it was confidently asserted that the pope would not brook this insult to a "prince of the Church," and that immediate action would be taken to vindicate papal rights and obtain redress for the crimes committed on the Belgian priests and people.

But the Vatican kept its own counsel until the Allocution of January 22d appeared, and it was then evident that whatever sympathy for the martyred people of Belgium individual Romanists, lay or ecclesiastic, might cherish, none was to be expected from the head of the Church. "The supreme interpreter of eternal law" announced that the "Apostolic See, though filled with the greatest anxiety, must remain perfectly impartial." And now the disciples of the Vatican have discovered that as "the pope is the father of the faithful of whatever nationality, he cannot take sides against any." It is in this manner a recent pervert to Rome voices Roman Catholic sentiment, oblivious of the fact that a father who does not restrain and punish children guilty of perpetrating crime and outrage on their brethren fails in his duty, condones iniquity and proves himself unworthy of the name and

office of father. But it is said the secret sympathies of the pope are with the victims of Germany. If so, his attitude is similar to that of one of his predecessors, at the time of the dismemberment of Poland, who declared that his "heart had throbbed for poor Poland." "Yes," was the comment of a Roman Catholic writer, "but the Poles did not hear the pope's heart throbbing. It meant no help for them."

If, therefore, Benedict XV. declares his intention of remaining neutral in the great struggle now raging, we may be sure that he is playing a waiting game. As a writer in the "Fortnightly Review" for February—an ex-Romanist—shows, the Vatican has much to hope for from the Teutonic allies. The Austrian Government and nation are largely devoted to the papacy, and the Roman Catholic party in Germany can sway the decisions of their rulers. If victory should rest with these nations, the pope could assert that in the face of much inducement to join the enemy he had refrained from intervening, and that consequently he had a claim upon their gratitude. On the other hand, if their opponents be the victors, the British Government, which will have a leading voice in the settlement after the war, and which has shown such persistent obsequiousness to the Vatican, can be depended on to favor whatever papal claims may be advanced.

Thus the papacy pursues its heartless policy, making pawns of individuals and nations to further its own interests and minister to its lust for power, irrespective of the suffering and injustice with which the attainment of its ends may be purchased. Losing its hold upon almost every nation which until recent times acknowledged its authority, it turns to those which, secure for centuries in the liberties won for them by the Reformation, have lost their apprehension of its true nature, and cajoles them into subservience to its designs. Now, therefore, as never before, there is an urgent call to the British people to shake themselves out of their apathy and ignorance on this subject, and as they value their liberties, to oppose every attempt, by whomsoever made, to further the projects of a power which exists for the enslavement of mankind.

LETTER TO CARDINAL GIBBONS

LIII.

My dear Cardinal:

On account of special circumstances, my two last letters have been digressions from the subject I began to write of on the thirtieth anniversary of your elevation to the cardinalate. But that subject is of such importance that I will return to it, with the hope of enlightening my readers on many points.

As you will remember, I had begun to refute the daring statement you made in the introduction to your book, "The Faith of Our Fathers," which in order to refresh the memory of my readers I will copy here again:

"Consider what you lose and what you gain in embracing the Catholic religion. Your loss is nothing in comparison with your gain. *You do not surrender your manhood or your dignity or independence or reasoning powers.* You give up *none of those revealed truths which you may possess already.* The only restraint imposed upon you is the restraint of the Gospel, and to this you will not reasonably object."

The above paragraph shows plainly that you did not address your book to Catholics nor to atheists, but to Protestants, whom you hoped by your smooth words and specious arguments to convert to what you are pleased to call "The Faith of Our Fathers." I maintained in the aforesaid letter that this whole paragraph was absolutely false.

Now, let us see if a Protestant really does not have to give up any of the priceless prerogatives of the human spirit which you mention.

In the first place, we Protestants believe that the essence of manhood consists in individual freedom. This right is absolutely denied by your Church. Any one who declares the contrary, as I have said at length before, Cardinal, deserves to be regarded as ignorant, or a deliberate deceiver.

Although I could prove my point by referring to all the political intrigues of your Church, and particularly to the intriguers who have managed its affairs for the last twenty years, I am going to make use only of the very principles taught by your Church in this country to those she has caught in her net. These

will prove your sophistry, and show that for truth and sincerity your Church has no regard. I have before me a little book, written by George M. Searle, Superior General of the congregation of St. Paul, which will be the best argument in my favor. This book, called "How to Become a Catholic; Practical Instructions for Converts," is of unquestionable authority, as it bears the *Imprimatur* of Cardinal Farley, and has your approval, for you have expressed your hearty endorsement of the work and methods of the Paulist Fathers.

I need scarcely say that this book has been written with the artfulness its purpose requires to deceive the unwary, but it contains statements which clearly show the true object of the Church and which completely refute your statement, above quoted, viz.:

"*A mere belief in the truth of Catholic doctrine is not sufficient.* . . . We must believe that the Church not only has the right of governing . . ., but also it has the right of teaching Christ's revelation to the whole world. . . . If you are not yet sure that it has the right you are not ready yet to be a Catholic, though you believed in all the other doctrines the Church teaches. *To be a Catholic, it is not enough to agree with the Church.* No; *the belief of a Catholic is taken by him from and taught to him by the Church,* just as that of the first Christians was accepted by them because it came from our Lord's Apostles. You accept what the Church teaches, *not because it agrees with your views, but because the Church has the right to teach you,* just as the Apostles had in their time.

"This is a point of extreme importance. *One who believes in the Church in this way is a Catholic in spirit, though he may know very little about the doctrines which the Church teaches.* . . . But one who knows and believes everything else in Catholic doctrine except this, but does not believe that the Church has any special commission to teach it to him, is not a Catholic at all.

"I trust, then, that you come into the Church with this right idea; for *the acceptance or rejection of it is just what makes the difference between a Catholic and a Protestant.* If you come in without it, you are still a Protestant; you are liable at any time to disagree with something which you may find to be taught by the Church, because you have no conviction that

it is the voice of God which speaks to you in its teaching; you are still what we call a heretic, which means a 'chooser,' because you choose this or that article of faith to be believed or not, according as it seems to you true or false. Some, unfortunately, even of those who have always called themselves Catholics do not understand this as well as they should."

Here Father Searle, in contradiction to your statement, affirms that, though a person be entirely ignorant as to the doctrines of the Church, if he will only make a *complete surrender of himself and his reasoning powers,* and recognze the Church as being the only teacher and ultimate authority in every respect, he fulfils the one essential for becoming a good Catholic.

The inevitable question arises, Which is right?

In the common opinion, two opposing principles cannot both be true, but in dealing with the Roman Church, logic is turned upside down, and two contradictory principles are often seen to be made to work together to the same end.

From Rome's point of view, both you and Father Searle are right, Cardinal, and both are entitled to favor and reward at the hands of the Church; though, as we can prove, your statement is entirely different from the teachings of the Church, while Father Searle's is in perfect conformity with them.

But it must be understood that you are playing the part of a fisher of men, and you show your skill by choosing just the kind of "bait," as Father Dunn would say, which is most likely to attract a Protestant "fish." When you have caught your "fish" you hand him over to Father Searle, who prepares him to be dished up in proper style. In other words, *your* book is scattered abroad as bait for the unwary. *His* book is only to be given to those who, having been already caught, need to be *prepared* for full admission to the Church.

How a man like yourself, Cardinal, in the face of history and knowing the teachings of your Church, dares to make such a statement as yours, *except* as "bait" for those who are ignorant of both, is beyond comprehension. Your Church claims *unity* as one of her *notes* or characteristics; but any one who is acquainted with human nature in the slightest degree knows that, unless we adorn with that name what is generally called

stupidity, or to use a more refined expression, lack of *individuality*—real *unity* is an impossibility.

I can assure my readers that no other unity is to be found in your Church than *unity of purpose*. If either Father Searle or yourself had been found to be at variance with the purpose of the Church, either one of you would undoubtedly have been excommunicated or deposed.

It is a great mistake to think, as some do, that your Church has changed as to her aims and purposes. This is a good "bait" frequently thrown out in this country. But it is nothing but a bait. The *semper eadem* is as much a boast of the Church to-day as it ever has been, and the pope has never renounced the prerogatives assumed by the popes of the Middle Ages. Even the horrors of the Inquisition are justified to-day by able writers, and I am positive that the Church is praying for the day in which the Holy Tribunal may be admitted in every land, all heretics who will not submit be put to death, princes and rulers be appointed and deposed by the pope and citizens freed from their allegiance and obligation to obey all such laws as are not made or sanctioned by the Church.

This has been the aspiration of every pope, and to this end is directed every effort of all the leaders of your Church, yourself included.

Leo XIII. was considered one of the most liberal of modern popes, but can you indicate to me what real ground there is for such a reputation? Did he renounce any of the papal claims? No, till the hour of his death he cherished the hope that he was to be recognized as universal ruler. The Syllabus of his predecessor was not only approved by him, but, investing it with a more attractive form, he did more than its own author toward its propagation. He recognized the French Republic, but he never condemned the theory that *true authority is monarchical*, and that the people have no right to govern, but must *obey*. By secret instructions to the religious orders, he crushed all the efforts of the Republican party in Spain and other countries, and in France itself did more than any other man in the attempt to overthrow the Republic, by means of Jesuitical workings in favor of the Royalist party.

Nor in the theological field was he any more liberal than his

predecessors, for he exalted Thomas Aquinas, the "Angel of the Schools," and upheld him not only as supreme authority in the theological field, but even in philosophy. And if Thomas Aquinas is accepted as the teacher, *par excellence,* any doubt as to supreme universal authority residing in the pope must vanish. Every human being is subject to him.

Therefore any Protestant who wishes to become a Catholic must first of all firmly believe that outside of the Roman Church there is no salvation. "That heresy is a sin on the part of heretics, for which they deserve not only to be separated from the Church by excommunication, but also to be killed." (St. Thomas, "Summa Theologiæ.")

They must also believe that the pope has been invested by God with supreme temporal as well as spiritual power, therefore "The sovereign pontiff, in freeing subjects from their oath of allegiance, would do nothing against the divine law." (De Maistre, "Du Pape," p. 176). Truly, if they (the laws of the State) injure the Church, or those things concerning religion, or the authority of Jesus Christ in the supreme pontiff, then, truly, it is a duty to resist, a crime to obey." Christ "left the Church which He had founded as the supreme ruler of all people." (Leo XIII.) "It is a truth of faith that all men, even kings, are subject to the pope." (Bull "Unam Sanctam" of Boniface VIII.)

Leo XIII. declared that Church and State are related to each other as soul and body. This, of course, means that the Church is all-powerful, and that the State exists and moves only for and by the Church, and that one's duty as a member of the State is to be as completely subservient to the representatives of the Church as a member of the Jesuit order is to his superiors, *i. e.,* as a stick or a corpse in the hand of a man.

Leo XIII. did not hesitate to use this authority for condemning all that modern civilization, especially American civilization, holds most dear (in spite of his endorsement of your book, Cardinal), as appears by the following extracts from his Encyclical, "Immortale Dei":

"But those pernicious and deplorable revolutionary tendencies which were aroused in the sixteenth century, when they had once introduced confusion into Christianity, soon by a natu-

ral course entered the domain of philosophy and from philosophy into all the lines of civil society. From this source are to be traced the more recent declarations of unbridled liberty, invented during the great upheavals of the last century and laid down as the principles and fundamentals of the new law, which was before unknown and is at variance on more than one score, not only with Christianity, but even with the law of nature. Of those principles, the chief is that all men, as they are of one species, are also really equal in practical life; that every man is so far independent as to be subject in no way to the authority of another; that he is free to think as he pleases, to act as he pleases; that the right of governing resides in no person. In a society thus constituted there is no princedom except the will of the people; the people are in their own hands, and alone rule themselves; they select persons to whom they entrust themselves, in such manner, however, as not to transfer the right to rule, but merely a charge to be exercised in their name. Divine control is ignored, as if there were no God at all, or He were nowise solicitous concerning human society; or as if men individually or united together in society owed nothing to God, or as if any princedom could be imagined whose cause, force and authority did not reside entirely in God. In this way the State is nothing but the multitude, mistress and ruler of itself, and since the people is declared as holding within itself the source of all rights and all power, it follows that the State should consider itself bound by no manner of duty to God; that it should profess publicly no religion; that it should not seek out of many that which alone is true, nor prefer a certain one to the rest, nor favor one principally, but to give to each an equality before the law with the limit that public order be not disturbed. It is in harmony with this to leave all questions of religion to the judgment of each individual; to permit every one to follow such as he pleases, or none at all, if he accept none. Hence surly arise a conscience without law to determine its decision, freedom of opinion as to the worship of God, or not worshiping Him, a boundless license of thought and of the press.

"Having once laid down these tenets, which in our time are highly approved, as the fundamental principles of the State, it easily appears into what and how iniquitous a position the

Church is forced. For when the conduct of affairs is in accordance with these doctrines, Catholicity is placed on an equal footing in the State with associations foreign to her, or even on an inferior footing; no account is taken of ecclesiastical laws; the Church which ought, according to the command and mandate of Jesus Christ, to teach all nations, is commanded not to affect the public character of the people. Those things which enter into both ecclesiastical and civil law are legislated upon by the civil rulers according to their own judgment, and they disregard in these matters the most sacred laws of the Church. . . . To sum up the whole matter, they act toward the Church as if, having divested her of the character of a society perfect in kind and law, she were considered precisely the same as other associations which the state contains; and for this reason, whatever right she possesses, whatever liberty of action she possesses, she is declared to hold by the concession and beneficence of the civil rulers.

"In view of these dangers, no doubt is left as to the duty of Roman Catholics. . . .

"Therefore, in the difficult course of affairs, which is pursued, Catholics, if they will listen to us as they ought, will easily see what are their duties, both as to opinion and as to deed. As to forming opinions, whatever the Roman pontiffs have taught, or shall teach, must all receive a firm assent, and be openly professed when occasion demands it."

MANUEL FERRANDO.

(To be continued.)

THE PROTESTANT EPISCOPAL CHURCH AND CHRISTIAN UNITY

It requires the exercise of no little self-restraint in combating the errors and sophistries of the promoters of the "Catholic revival" in the Anglican and Protestant Episcopal churches, to keep within the bounds of temperate language and Christian courtesy. For this reason, and believing also that truth must ultimately prevail by virtue of its own inherent potency, one would fain pass over in silence statements of erroneous doctrine when no vital issues are involved; and this, doubtless, is often the wiser course.

The recent appearance, however, of a pamphlet under the title given above, by William T. Manning, S.T.D., Rector of Trinity Church, Broadway, New York, makes a demand for some reply and corrective, if but partial, of the views put forth. This both on account of the plausibility with which these views are maintained, the vital importance of the issue raised and the representative character of the parish with which the author is identified.

Dr. Manning's article opens with a clear and able statement of the evils resulting from the divisions among the Christian forces, especially in the United States, and the advantages, from various points of view, of a united visible Church. There is much to be commended in this, and also in what the writer says about the claims of Truth, "the ideal of unity without truth being as fallacious as the ideal of peace without righteousness."

Conceding all this, and more, it is still doubtful whether centralization of authority in the visible Church would not be a greater evil than that which it is intended to remedy; and the question still remains, What are we to understand by the Church and by Christian unity?

Then comes the statement that "in the providence of God it would seem that the Episcopal Church, together with the Churches which are included in the Anglican communion, have a special work to do toward bringing about a great synthesis in the whole of Christendom," . . . "to hold up and bear witness to the ideal of Christian reunion in its fullest and largest meaning," . . . "to think in terms of the whole," and finally to

"take into account the factors on both the Catholic and Protestant sides in the West," and "also to realize the great place which belongs to the Eastern and Orthodox Churches." All this with a view to the ultimate consolidation of the whole body.

Whatever else may be said about it, this surely is a sufficiently ambitious program, seeing that Christendom embraces about 565 millions of souls, whereas the Anglican and all Protestant Episcopal Churches together number not more than thirty millions. The carrying out of that program from the standpoint of the latter means one of two things—either a reform of the Greek and Roman communions, representing some 387 millions, about two-thirds of the whole, or a lapse into grave errors and superstitions of the smaller and intermediary body.

It might be supposed, from what Dr. Manning says, as above, about the claims of truth, that the latter contingency would be regarded by him with some degree of apprehension, and such doubtless would be the feeling of an ordinary Protestant minister. On the contrary, no such fear appears to trouble the mind of Dr. Manning. Perhaps the explanation of this is to be found in what follows.

The article goes on to refer to the P. E. Church as receiving "constant accessions from the ranks of Protestantism," and says that "some of those who enter her communion retain much of their old point of view." These and other expressions of a like import clearly imply that the P. E. Church is not what her title expressly declares her to be, and, to put the case in plain English, raises the strongest presumption that the author himself is not a Protestant minister at all, and, consequently, that he is in a false position in retaining his present charge.

All that Dr. Manning says about "the Episcopal Church being in close relation and contact with Protestantism," having "strong Protestant tendencies and sympathies," recognizing "fully and gladly the truths for which it stands," being "in warm and living touch and fellowship at many points with Protestantism," etc., is beside the mark; nor is it any breach of Christian charity to say that this suggests a shrewd attempt on the author's part to throw dust in the eyes of the unwary and simple-minded.

The article expressly maintains that "the faith and order of the Episcopal Church are fundamentally and definitely Catho-

lic." Seeing that to the average mind the term Catholic has become, through usage, synonymous with *Roman* Catholic, the strongest exception is to be taken to this statement as being, to say the least, misleading.

In any case, Dr. Manning entirely ignores the fundamental and all-important fact that the Church of England and the P. E. Church in this country exist as *witnessing* (Protestant) Churches against the apostate Romish system, predicted in the New Testament, and denounced in the Homily on The Peril of Idolatry as the Babylon of the Apocalypse, and to which is applied the divine command, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4.)

To seek affiliation with that system, so long as its characteristically antichristian, idolatrous, persecuting tenets and principles remain what they are, would be in itself an act of apostasy, and place any body of so-called Christians taking such a step outside the pale of Christ's true Church.

Dr. Manning's fundamental error lies in confounding nominal Christianity with "Christ's mystical body, which is the blessed company of all faithful people." This is clear from the statement (page 7) that "the Episcopal Church holds that all who are baptized into Christ* are made sharers of His life, are members of this one Church, which is His body. Whether they realize it or not, even though they disbelieve it and deny it, she holds that all who are baptized into Christ are members of His Church, and she does not hold nor believe that there can be any Church other than that visible society which Christ Himself created." In other words, Christ's true, spiritual Church is identical with nominal Christendom.

It may be doubted whether a greater fallacy or more dangerous error was ever promulgated than that just stated. If such a doctrine were true any body of men, calling themselves Christians and going through the outward form of baptism, no matter how erroneous the teaching or extravagant the practises of that body might be, would be as certainly a part of Christ's mystical Church as the most orthodox and exemplary

*By this is clearly meant admission into the nominally Christian Churches by the rite of baptism.

congregation bearing the Christian name, and entitled to recognition as such. Needless to say that, according to this view, the Reformers of the sixteenth century, and all others who left the Church of Rome and "His Holiness the Pope" (see page 19 of Dr. Manning's pamphlet) were *ipso facto* schismatics of the first order, and it behooves us, their descendants, to atone for that great sin by promptly seeking reunion with that "ancient and apostolic," if somewhat decrepit and discredited, institution.

Article 19 of the Protestant Episcopal Church, on "The Church," reads as follows: "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the Sacraments be duly ministered according to Christ's ordinance, in all things that of necessity are requisite to the same." The article goes on to say, "As the Church of Jerusalem, Alexandria and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

The necessary inference from this is that the Church of Rome, and others mentioned, have forfeited the claim to belong even to Christ's visible Church; hence the duty, which the Reformers realized and acted upon, of separating from that apostate system.

Any local body or congregation such as is defined above may constitute a part of the visible Church on earth.

Christ's spiritual or mystical Church is "the general assembly and Church of the first-born, which are written in Heaven," . . . "and the spirits of just men made perfect." (Heb. 12: 23.) This body embraces all those of the human race "redeemed from among men" (Rev. 14: 4)—"a great number whom no man can number, of all nations and kindreds and peoples and tongues (Rev. 7: 9), but certainly not so great as to include all who have been baptized into nominally Christian churches.

The great aim and purport of Dr. Manning's article appears to be to establish the succession of the Christian Church on a basis of priestly rule and ascendancy, and, as subsidiary to this, to show that in the Protestant Episcopal Church there exists an exclusive sacerdotal order, which is identical with the Apostolic Succession claimed by the papacy, but renamed and of late recognized as the Historic Episcopate.

In proof of this we quote again: "When our Lord founded His Church in this world, He Himself appointed a self-perpetuating ministry, and this ministry has come down to the present time through the succession of bishops." Again, "The Episcopal Church holds the Catholic doctrine that a priest, ordained by a bishop, in direct succession from the Apostles, is indispensably necessary for celebration of the holy communion, the central and characteristic act of the Christian Church." This is a sufficiently plain statement, and can leave no room for doubt in the minds of those, including, strange as it may appear, some of the leading evangelical denominations in the United States, who are co-operating with this gentleman in his reunion scheme.

That this doctrine is utterly untenable, unscriptural, antichristian and undemocratic, may or may not be of sufficient consequence to deprive those who hold it of the sympathy of such bodies as those referred to, but it is at least some advantage to have it stated as clearly as it has been by the present rector of Trinity Church, New York City.

The mere statement of such tenets might in these days be supposed to carry its own refutation with it. Our main object, however, is to show that the Church, of which Dr. Manning is an ordained minister, so far from holding such doctrines, is, as above stated, a standing witness against them.

In the first place, this teaching raises "Orders" to the level of a sacrament, as being "generally necessary to salvation." Need it be said that the P. E. Church and all other reformed bodies hold that there are only two such sacraments, viz., baptism and the Lord's supper? Rome, on the other hand, quite consistently with her false system, includes orders in her list of seven sacraments.

In the next place, Article 23 of the P. E. Church appears to have been specially worded so as not to exclude from "lawful calling" the ministers of foreign Churches, requiring only what is required in several of the non-Episcopal Churches, viz., that ordination be "by men who have public authority given them in the congregation." Bishop Burnet comments on this article: "Not only those who framed the articles, but the body of the Church for above half an age after, did . . . acknowledge the

foreign Churches so constituted to be true Churches as to all essentials of a Church."

Again, the preface to the Ordinal, from which Dr. Manning quotes, in support of his theory, says nothing against the validity, nor does it touch the question of the Reformers' relationship with foreign Churches, since both this document and the Act of Uniformity date only from the year 1662. The preface simply requires that an Episcopal church shall have an episcopally ordained ministry, while the Bidding Prayer at the commencement of the sermon, ordered by Canon 53, and requiring all the clergy to pray for the Church of Scotland, which was and still is Presbyterian, clearly recognizes a valid ministry without Episcopal ordination; as does also the British Constitution in making the Presbyterian form the established Church of Scotland.

Moreover, the preface to the American Church Prayer Book, written about the year 1789, and which Dr. Manning might do well to ponder, clearly recognizes that "religious denominations of Christians in these States are left at full and equal liberty to model and organize their respective Churches and forms of worship and discipline in such manner as they might judge most convenient for their future prosperity." According to Dr. Manning's teaching, the bodies here referred to as Christian Churches are mere laymen's organizations, or, by a stretch of charity, may be termed religious clubs.

Furthermore, it is a matter of record that prior to the accession of the popish king, Charles II., ministers who had only Presbyterian orders held their livings as true ministers of the Church of England, some even becoming dignitaries of that Church. The High Church Bishop Cosin, writing in 1650, says, "If a minister, ordained in French non-Episcopal Churches, came to incorporate himself in ours, and to receive a public charge and cure of souls among us in the Church of England, . . . our bishops did not reordain him before they admitted him to his charge, as they must have done, if his former ordination here in France had been void. Nor did our laws require more of him than to declare his public consent to the religion received among us, and to subscribe to the articles established."

The same High Church bishop wrote, when dean of Peter-

boro and in exile for communicating with Geneva rather than with Rome, "It is far less safe to join with those men who alter the credenda, the *vitals* of religion (meaning the Romanists) than with those who meddle only with the agenda or *rules* of religion (meaning the French Protestants), if they meddle no further."

Many more authorities might be given, but let the following from Archbishop Laud suffice:

"For succession in general I shall say this: It is a great happiness where it can be had visible and continued, and a great conquest over the mutability of this world. But I do not find any of the ancient Fathers that makes continued succession a necessary mark or sign of the true Church in any one place." No one surely will suspect the man who under Puritan rule lost his head as a conspirator for the restoration of popery of undue Protestant leanings.

The fact, on which so much stress seems to be laid by Dr. Manning, that the Anglican and P. E. Churches do not require the reordination of Roman Catholic priests who enter their ministry, whereas the reverse is the case with ministers of Nonconformist bodies to be received, loses its significance when it is remembered that at the Reformation period, when the English Church threw off the papal yoke, there were no Nonconformists as we know them. Modern Nonconformity took its rise in the passage of the Act of Uniformity, during the reign of one of a dynasty of popish tyrants and renegades, whereby 2,000 of the most devoted and distinguished ministers of the Established Church were forced out of her pale.

There are other points raised in Dr. Manning's article, which might furnish matter for just criticism, but these do not appear to be of sufficient importance to call for comment here.

I merely add that an essential feature of the sacerdotal movement in the Church is the substitution of stone altars, so-called, for the old-time tables of wood. A conspicuous example of this may be seen at Trinity Church, above named, where one of the most costly and elaborate structures of the kind to the found in any church edifice, either Roman or Anglican, has just made its appearance. So accustomed have we become to these erections, which now appear to be the rule rather than the exception

in P. E. churches, that they are accepted as a matter of course. Thus the evil grows apace. It cannot be too widely known, however, that these structures exist in flagrant violation of the law of the Church, having been condemned by the Judicial Committee of the Privy Council in the year 1857. The same judgment records that "the Reformers considered the holy communion not as a sacrifice but as a feast to be celebrated at the Lord's table." It may be noted in this connection that the term "altar" was entirely expunged from the English Church Prayer Book at the Reformation, "the Lord's table" taking its place. Nor does the former word occur in the American Prayer Book, except in the Office for the Institution of Ministers, into which it appears to have crept either through inadvertence or through correspondence with the Scotch Episcopal Church.

C. WHITLEY MULLIN.

CENTRE SHOTS AT CURRENT ISSUES

BY GEORGE G. RUTLEDGE.

When the intrepid priest, who had so fearlessly resisted the anti-papal movement, and had, likewise, often embarrassed Catholic leaders who sought to blind the general public as to real Romish teaching, passed, it was thought by many Protestants, and, doubtless, hoped by numerous Catholics, that the outspoken, don't-care-whether-you-like-it-or-not brand of propagandism he so hilariously pursued, would never again bob its head and blink its eyes at a frightened, cringing world. But we were all—some of us delightfully—mistaken.

We are glad the Phelan editorial policy has been continued, and that the old "war-horse" is still in harness—the more open-and-aboveboard Catholic teaching, the sooner will the eyes of the world be opened to its extreme fallacies and threatening treachery.

The "Western Watchman" publishes, each week, one of its distinguished founder's hair-raising sermons, and they are always worth reading—the Phelan kind of sermon is "different," in that it is daringly honest.

Here are a few extracts from the sermon in the March 2d issue:

There are now two grand divisions of the people of the earth —Christians and those that are not Christians. Six or seven or eight hundred millions are not Christians. This is a terrible condition of human perversity. About five hundred millions of people are Christians.

Our Saviour said to the apostles, and through them to all the bishops and all the priests of the Catholic Church, "Go, teach all the nations; preach this Gospel to every creature; he who believeth and is baptized shall be saved, and he who believeth not shall be condemned."

She has no discretion in the matter. She is sent simply to bring into the fold of Christ, through the gate of baptism, all those who are predestined to be saved. She is the home of the children of God on this earth, and she has no dealings with those outside.

The Church of God is exclusive. She closes her door on all the unclean outside.

Why should Catholics be so offish? Why should they hold non-Catholics at such a distance? Why should they not seek intimate association with them? Are not non-Catholics reputable citizens? Yes. But Catholics do not seek their society; they are warned not to do so.

There is always danger in a Catholic associating intimately with a non-Catholic. The better the non-Catholic, the greater the danger. If he associates with a man of no religion, it won't be long before he loses what little faith he has and he falls away entirely.

The world knows a Catholic cannot be liberal; the world knows the Catholic must believe certain things, and he cannot deviate one hair's-breadth from his principles. He cannot be liberal, because he is not his own master.

The very best Protestants are without faith. The so-called standards of faith, the profession of belief required by those who join a Protestant Church, is a hollow mockery. Protestants don't believe, because they know nothing about Christianity. How can a man believe what he has never been taught?

And there is no morality among Protestants in our day. They all believe in free love.

All Christians are Roman Catholics, according to Catholic teaching; were there no other documents to put in evidence, the sermon under consideration would prove that the Catholic position is extreme bigotry. The Roman Church does not recognize the Greek Church. And we, therefore, question the figures proclaimed in the sermon—a Catholic census can usually be trimmed down considerably without doing injustice to truth.

The world will demand more proof than a priest's word that

the commission to "teach all nations" was given, through the apostles, to "all the bishops and all the priests of the Catholic Church."

The fact that "there is always danger in a Catholic associating intimately with a non-Catholic" would indicate that the Catholic religion is quite easily knocked overboard by a little argument. Were it otherwise, the Protestant's religion instead of the Catholic's would be jeopardized by the intimate association.

The Catholic Church is so exclusive, we are told in this sermon, that "she closes her doors on all the unclean outside"—"the unclean outside," as the final conclusions of this wonderful priestly argument show, are Protestants. Catholics do not seek the society of their "unclean" neighbors, because "they are warned not to do so." This, of course, doesn't apply to business and politics.

"A Catholic cannot be liberal, because he is not his own master." He belongs to the pope—soul, body and vote.

"The very best Protestants are without faith." Their professions are a "hollow mockery." Yet the joint Christian Union Committee sought Catholic co-operation at Garden City, and the Billy Sunday committee in Baltimore wasted some valuable time courting Cardinal Jim. When will Protestants—especially some who are recognized as leaders—post up on Roman Catholicism?

"There is no morality among Protestants in our day. They all believe in free love."

Read that again. Note how it is phrased. No one is excepted—not even Protestants who are out of sympathy with attacks on the Catholic Church. No Protestant in the world has any morality; every Protestant in the world believes in free love. This is logical Catholic teaching, and it is heralded by the most extensively circulated Catholic paper in America in this good year 1916. If a Protestant religious weekly, or an anti-Catholic sheet, or a daily paper, should make these sweeping charges against Catholic people, a howl that would frighten the "saints" in Purgatory would be raised, and the offending journal would be excluded from the mails—it is highly probable that the editors and owners would learn the shoe trade in the penitentiary. Our country is great, but, on the Catholic question, it is a little peculiar.

Bishop James J. Hartley, of Columbus, has a "pastoral" in

the "Catholic Columbian," issue March 3d, which stresses various present-day issues. The section on "Moral Life" says:

To train people to moral habits of life, there must be some power that can reach the heart, the mind and the will—not only reach them, but also touch them with true sympathy for what is good and fill the soul with a profound conviction of what is right. The principles laid down must be certain—they must be beyond the slightest shadow of doubt—be taught by those who have authority to teach.

This is but another way, veiled and mild, of putting what the "Western Watchman" is now sending forth in Phelan's insulting language. The Catholic Church, everywhere, teaches that all outside her walls are "aliens," "unclean."

When one thinks of the Catholic percentage in jails and penitentiaries, houses of scarlet and the brewery and saloon business, the statements of Catholic priests concerning the moral influence of their religion are ridiculous.

And when the immoral history of the Catholic Church is added to what we see and know in our own day, the brazenness of such proclamations is beyond ordinary comprehension.

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I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

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